

Home Mission Echoes

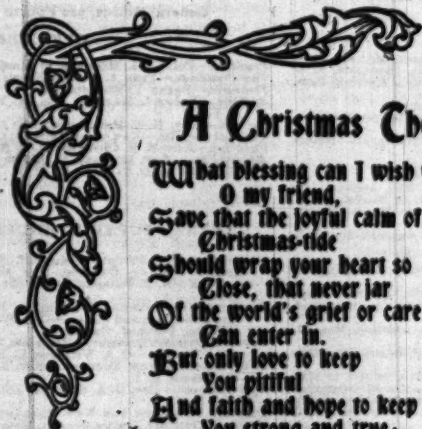
"The Country for which I lifted up mine hand to give to your fathers"

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Vol. X

DECEMBER, 1907

No. 12



A Christmas Thought

What blessing can I wish you
O my friend,
Save that the joyful calm of
Christmas-tide
Should wrap your heart so
Close, that never jar
Of the world's grief or care
Can enter in.
But only love to keep
You pitiful
And faith and hope to keep
You strong and true;
A Merry Christmas and
A Glad New Year,
I wish you, and may God's
Exceeding love
Enfold you, until his
Tender hand
Shall lead you safely home
To love's own land.

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510 Tremont Temple
Boston

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make an interesting and instructive Home Mission periodical, attractive in its mechanical features and illustrations. Mrs. N. N. Bishop is the General Editor, and will have entire charge of the Woman's department. Rev. Howard B. Gross, D. D., has charge of the Home Mission Society's Department. All correspondence pertaining to the editorial department of the paper should be sent to Mrs. N. N. Bishop, 510 Tremont Temple, Boston, Mass.

NOTE THE REMARKABLY LOW TERMS: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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All money and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of Home Mission Echoes, 510 Tremont Temple, Boston, Mass.

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Sunday School Letters

THE letters to our superintendents have been sent to all our New England Sunday Schools. Up to date one hundred and thirty-five Sunday Schools have sent a contribution for the Alaska Mission. We trust our directors will see that each school in her association remembers the Orphanage.

Alaska Calendar

FOR the tenth year the Alaska Calendar makes its appearance, it is an unusually attractive one. Please welcome it to your home, and send to Mrs. James McWhinnie, 510 Tremont Temple, eleven cents. Ten cents for the calendar and one cent for postage on same.

Read carefully the Treasurer's Message for November. Is your Circle doing its best for the Treasury?

Topics for 1908

JANUARY	JULY
Glimpses Backward and Forward	Exclusion or Inclusion?
FEBRUARY	AUGUST AND SEPTEMBER
Alaska News	"Come ye apart and rest awhile"
MARCH	OCTOBER
Mark 12:41, et seq.	Survey of the Field
APRIL	NOVEMBER
Awakenings	The Islands of the Sea
MAY	DECEMBER
Coming Americans	Our Indian Brother
JUNE	
What Hath God Wrought?	

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WE are very glad to announce that Mrs. J. A. Greenwood of Chester has consented to take the position of State Vice-President of Vermont. This important position has been vacant since the resignation of our faithful worker Mrs. J. B. Safford. Mrs. Greenwood brings to the work ability and consecration. We ask the women of Vermont to give her their loyal support.

WE are grateful for the new workers in the Home Mission cause. The following were confirmed at the last meeting of our Board of Directors: Mrs. Byron D. Bailey of North Abington, Director of Old Colony Association; Mrs. T. S. Snow of Pawtucket, R. I., as Director of Providence Association.

Do not send clocks to this office. Take out the money and send it to 510 Tremont Temple.

Home Mission Echoes


"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

Vol. X.

DECEMBER, 1907

No. 12

Editorial.

 WITH the December number of HOME MISSION ECHOES the work of the General Editor will cease. This change has not been made because of any dissatisfaction with the conduct of the paper. The Corresponding Secretary, who has been the Editor for the past eleven years, asked to be relieved of the responsibility of some of the many lines of work which she has carried. After careful consideration of the whole subject the Board of Directors, without a dissenting voice, voted that the entire care of the paper, except the department of the American Baptist Home Mission Society, be given to Mrs. N. N. Bishop, so well known as Sunday School Visitor of the Massachusetts Baptist Sunday School Association. Mrs. Bishop was for a number of years the Assistant State Vice-President of Western Massachusetts, and is not a stranger to our work.

The Editor wishes for herself and her associates, to thank all those who have helped make these years of service in any degree successful.

May the blessing of the Father rest upon Mrs. Bishop as she takes up this new line of work.

REMEMBER that the Day of Prayer will be held upon January 23, 1908. Full particulars will appear in January ECHOES. Please reserve this day from all engagements and gather with the women of your church or community for earnest prayer. We need money to carry forward the work, and women to do it at home and on the field. More than anything else we need importunate prayer for God's blessing to descend upon us as individuals and as a Society. Plan to come to the meeting upon January 23rd, prepared to meet the Master whose work we are doing.

ACCORDIAL invitation has come to our Society from the First Baptist Church, Worcester, Mass., to hold our Thirtieth Annual Meeting in their new and commodious building, upon May 6 and 7, 1908.

The Board of Directors have very gladly accepted this cordial invitation and look forward with much pleasure to our next Annual Meeting.

The HOME MISSION ECHOES' year will close Dec. 31, 1907. BE SURE that your subscription is paid in full to that date.

If the ECHOES is sent directly to your address you will find on the wrapper the date when your subscription expires. The price of ECHOES sent to individual addresses is twenty-five cents a year.

If you subscribe in a club consult the one in charge and see if you have paid to January, 1908. Club rates are twenty cents each.

It is desired that all subscriptions be paid in advance if possible.

GERTRUDE L. DAVIS, Treasurer.

THE Women's Baptist Home Mission Society are very anxious that the new home of the Baptist Missionary Training School should be completed at once, and for this purpose they have decided to raise a fund called the Mary G. Burdette Memorial Fund. Miss Burdette made many sacrifices for this school, and her life was probably shortened because of the present conditions which existed in the home. To secure money for this new building, the Board of Directors of our sister society ask all Baptist women in the United States to give one dollar toward the completion of the Training School. Any money for this worthy object should be sent to Miss Gertrude L. Davis, 510 Tremont Temple, Boston, Mass., designated for the Training School, and it will be forwarded to Chicago.

OUR readers will notice the revised list of our schools, teachers and missionaries in the November Number.

Instead of seventeen teachers at Spelman Seminary as in 1906-1907 we have fourteen for the present year 1907-1908. Miss Giles is carrying a heavy burden. Her whole summer was spent in securing funds for the boilers which had to be replaced at a cost of \$7,000. The finances of our Society were so reduced we had to cut off \$1,000 from our appropriation to this school. After all these years of service Miss Giles should be relieved of the necessity of securing money for repairs or teachers' salaries. The school is full to overflowing. Many applicants have been turned away. 601 pupils are now enrolled. Will not the women of New England make a determined effort to raise sufficient funds to replace the teachers at Spelman Seminary?

Our Finances

\$31,351.44 must be secured in the next five months if we are to realize our aim.
\$44,000 for the year closing March 31st, 1908.

GERTRUDE L. DAVIS, Treasurer.

The Conference.



THE annual meeting of the Mohonk Conference was held Oct. 23-25, at the Mountain House, Lake Mohonk, N. Y. The weather was perfect and the afternoon drives which Mr. Smiley gave his guests, through the magnificent estate, were delightful. The genial host, Mr. Albert K. Smiley, made the occasion one of great pleasure and profit.

It was the twenty-fifth Indian Conference held at this place by invitation of Mr. Smiley. Its original purpose was to create a sentiment in the nation and Government, looking toward a betterment of the condition and treatment of our Indian wards. That purpose has been in large degree accomplished, as Mr. Smiley said in his address of welcome: "What a marvelous improvement in the Indian conditions has taken place since we first met. Then, the Indians were being rapidly despoiled of ancestral homes, with no courts to whom they could appeal, their hunting grounds gone, and a hostile band of border whites bent on their extermination. Now the gates of American citizenship are thrown wide open and opportunities of earning a living are afforded. Hereafter they are no longer to be fed and coddled but are to be thrown on their own resources and must work or suffer hunger."

With the improved condition and treatment of the Indians the necessity for agitation in their behalf has been largely removed, but in these later years other dependent peoples have been thrust upon the care of our Government, whose condition is a source of great solicitude to men and women of high, noble, philanthropic natures. The inhabitants of Porto Rico, of the Hawaiian Islands and of the Philippines have become the wards of the nation, and the problems attending their care have entered into the deliberations of the Conference. The constituency of the Conference is made up of men and women who are dealing at first hand with these great problems, statesmen, philanthropists, educators, ministers, missionaries, men and women to whom these are vital questions.

The Conference numbered about 200 persons, among whom were Commissioner Leupp, Bishop Hare of South Dakota, and his wife, Dr. E. E. Chivers, Dr. Charles Eastman and his wife, Dr. C. L. Thompson, Miss Alice Fletcher, and Miss Anna Dawes, daughter of Senator Dawes. Ten Congressmen were present, who took part in the discussion. Among the number were Hon. C. E. Littlefield of Maine, Hon. M. E. Driacoll of New York, Hon. W. A. Jones of West Virginia and Hon. Arthur L. Bates of Pennsylvania. Besides these, there were men and women from our Island possessions.—Mr. Paul Charlton, law officer of the Bureau of Insular Affairs; Mr. W. A. Sutherland, Superintendent of Filipino students in the U. S.; Senior Vicente Albert, a Filipino; Hon. Tulio Larrinaga, Resident Commissioner of Porto Rico to the United States, and Senior Jorge Bird Ariza of Porto Rico. Hon. Andrew S. Draper, Commissioner of Education of the State of New York,

made an admirable presiding officer and his opening address was received with enthusiasm.

While in the warm, earnest discussions there were varying opinions and many sided views, yet the platform of principles "unanimously and enthusiastically adopted" expressed the common sentiments that controlled the conference, of satisfaction with the progress that has already been made in the solution of the questions attending the care of the Indians, and the high, altruistic principles that must control our national councils if we shall rightly solve the many perplexing questions growing out of our acquisitions of our Island pos-



VIEW AT LAKE MOHONK.

sessions. A strong appeal was made to the President and Congress to "steadfastly adhere to the principle that a moral responsibility which we cannot neglect and which higher than all commercial considerations require us to legislate and to administer, so as to promote the highest welfare of the people of these Islands."

The work of the Mohonk Conference has been a large factor in the betterment of the conditions of the Indians, and it is believed that such high treatment of the many very difficult problems connected with our dependent Island peoples will not fail to do much toward their right solution. To Mr. Albert K. Smiley, who twenty-five years ago, opened his beautiful home to men and women for the discussion of these national subjects, is due much of the credit for the improvement of these helpless people.

At the close of the meeting, Friday evening, Mr. W. H. McElroy of New York presented resolutions which expressed the appreciation of the company for the delightful hospitality of Mr. and Mrs. Albert K. Smiley and Mr. and Mrs. Daniel Smiley.

—M. O. RETNOLDS.

The Closing Year

We close our year and lay it back among the years of God, not daring—not caring—to ask whether it has been good or bad, but only praying that out of it may come a sweeter prophecy and a dearer gladness and a profounder joy in the work of the years that are yet to be,—first here, and then in the complete life of the eternal home.—Phillips Brooks.

12,000 Register In Dub Night Schools.



VER 12,000 persons of all ages, including several Turks and a score of Chinamen, registered last night in the evening schools.

Never before in the history of Boston evening schools has such a throng presented themselves for registration. No section of the city was more favored than any other. Wherever school opened, there those who desire an education and are obliged to work all day were present in such numbers that it required the constant vigilance of a police squad to keep them in line.

Incidents humorous and pathetic were there without number. An aged negro applied at the Franklin School, where only candidates for the primary grades were registered.

He walked with a cane. His eye was dim from age and the weight of years had stooped his shoulders. He was all enthusiasm, however, and approached the registration clerk with the utmost confidence.

"Foh de Lord," he exclaimed, "Ah been dis many yeah awanting to go ter school. Ah des cain't wait any mo', and Ah gwine to Parn ter read now, so's I kain fin' out all about dat dar Jonah what et up a whale for his bre'kfas'."

He was registered and told to come again on Wednesday night. Behind him in the line was a Chinaman, who said he was in the produce business and wanted to acquire a knowledge of English so that he might read the trade papers.

At the Roxbury High School between 600 and 700 persons had been registered at 9 o'clock and there was still a line in waiting. At the Franklin School, in Waltham Street, where only those were registered whose requirements entitled them to rank with the first grade pupils in the day schools, over 600 presented themselves.

All the lower grade applicants were of mature age or verging toward it, while the elementary grades showed the same condition. The High School registration was entirely different and the persons who presented themselves were of about the same general character, so far as age and degree of proficiency in study is concerned, as usually found in a high school class.

All the other registration places showed the same general characteristics as those noted, except that in Dorchester and Charlestown there was a larger percentage of native born working boys and girls and a corresponding decrease in the number of lately-landed immigrants.

So great was the rush to register that no attempt was made to begin school last evening, those entered in the primary and grammar grades being told to report on Wednesday night, while the high school pupils were told to commence on Thursday.—*Boston Herald.*

Sunday at Spelman Seminary



HE day of rest at Spelman begins with an extra fifteen minutes of sleep before the bell in the tower of Packard Hall gives the call to arise.

A second bell at seven rings for breakfast, at the close of which the folding doors between the teachers' dining room and the spacious students' dining room are thrown open, and Miss Tapley, the superintendent of the teachers' training department, takes her stand where all can see her and leads all hearts to the throne of grace in song and petition.

The imperative duties of the morning being over, there is a summons to the chapel for Sunday-school, which is attended by all the boarders, who are classified according to their grades in school. Miss Suter, the principal of the High School department, is superintendent, and members of the faculty are the teachers. The lessons are those of the international committee.

Eleven o'clock finds the girls assembled in their respective halls for a silent hour of reading or Bible study. Frequently the teachers attend the morning service in some of the city churches.

Dinner is at one. At three the bell again calls from the dormitories the lines of girls, who in Sunday attire, wind their way to Rockefeller Hall under the trees that shade the smooth green campus. They are followed by groups of teachers, and later by young men from Atlanta Baptist College, for whom seats are always reserved for Sunday afternoon. The beautiful chapel is full; even the galleries are brought into use. The city pastors, both white and colored, freely respond to an invitation to lead this service, and bring their best to an earnest, appreciative audience. One of them once said, "When you hear those girls sing, you will preach your heart out." Quietly, after the benediction, the students file out in orderly array, and return to their halls.

Then, if the day is fine, as is usually the case, it is a pretty sight to look upon the groups that stroll about the grounds. They seem happier than at any other time in the week, and almost regret the ringing of the supper bell.

The peaceful Sabbath closes with a general meeting for prayer, song and testimony, usually led by the president, Miss Giles, who tenderly enforces the lessons of the day, calling the wandering lambs into the fold, and urging on in the Christian life the flock over which she is overseer.—A TRACHER.

"Put reward aside; alone
You shall go forth upon your arduous task,
None shall assist you, none partake your toil,
None share your triumph."

"I see my way as birds their trackless way.
I shall arrive what time, what circuit first,
I ask not; but unless God send his hail
Or blinding fireballs, sleet or stifling snow,
In some time, his good time, I shall arrive;
He guides me and the bird. In his good time!"

—ROBERT BROWNING.

Adjuntas, P. R.

September, 1907.



ADJUNTAS won my heart when I first came to Porto Rico, though I stopped here only "over Sunday" to see the new chapel, and get a glimpse of the mission work. And, now, after living in the mission house next door to the chapel for more than a month, I like the town, the mountains, the mountain people and the Mission work more and more.

Porto Ricans say Adjuntas is "*muy fresco*," which means that the mountain air is very refreshing. Many residents of Ponce come up here to escape the heat of the summer months, and it is a favorite resort for Americans from various parts of the Island. I was taken for a school teacher, or a summer boarder at first, but others besides the church members now understand that I am a missionary, though they appear to think it strange that I am here alone, and that none of the missionaries who have been here before me are my relatives. Evidently they know little about the "Great Commission."

A missionary of another denomination who visited Adjuntas a few days ago said she was "So glad to find the Protestant Church opposite the Plaza." She recognized the advantage of a prominent situation.

The Plaza here as in many other places of Porto Rico is the center of the town life. It is a quadrangular park, neatly kept and really beautiful though even the rose bushes and sweet lemon trees have a time worn look which corresponds with the moss covered brick and cement borders of the flower beds and walks. I miss the grass and clover of our home parks, but enjoy the beautiful flowering shade trees, the tall plants with variegated leaves, the lemons growing round like oranges and the many beautiful roses. One entrance to the wide gravel walk in the center of the Plaza is used as a market place. The country people bring fruit, vegetables and eggs, often tied up in a bandana. Boys bring bread from the bakeries in rudely constructed hand carts which resemble toy wheel barrows with covered boxes on top. The *dulceros*, or vendors of sweets, set their covered trays upon folding rests, and vie with the bread boys in calling attention to their wares. And the *quinalleros*, or peddlers display cheap laces, buttons, hair pins, bandanas and various other notions. Sunday is the busiest day of the week. At night the Plaza is used for promenade concerts and the lively band music is rather disturbing to some of the church services. The lack of reverence shown by some of the promenaders surprises me. In the intervals between the music they stand on the steps or just inside the door and act as if the church service was some kind of amusement.

Last Sunday was a happy day for the Porto Rican pastor and the church. Mr. Rudd, our general Missionary came to celebrate the Lord's Supper in the morning and baptize seven candidates at night. The attendance at the Bible School was the largest on record and the congregation at night was large. We hope that some of those who witnessed immersion for the first time will soon be led to the new life in Christ and to honor Him in the presence of the world.

How different was the honor given to a saint on the previous Sunday. An extra ringing of the Catholic church bells, in the morning, announced to the people of Adjuntas that it was the day of the town's patron saint, San Joaquin. I do not know how many went to church, but I saw an unusual number of people buying things in the Plaza. In the afternoon there was a good deal of shouting and running around the Plaza by small boys besides a tournament and bicycle races. At night

there was more music, fire works, and a dance at the town hall.

The Catholic church is a frame building and has an odd construction in front for a belfry. On the whole it reminds me of a barn with a dove cote on top. Our chapel is a pretty building of stucco with a small frame addition back of the pulpit. The baptistry is below the pulpit and the baptistry steps are underneath the floor of this room. The Porto Rican pastor, Dario Ruiz Martinez, uses it for a study. He has a few shelves of books over a large old fashioned compartment desk, and paper and tracts on a floor shelf. It is unfortunate that there was not money enough to carry out the plans and have a room where the children could be taught alone. There is a class for the boys and a class for the girls at the end of the church, but their attention is distracted by the voice of the teacher of the class for the grown people and by what they can see through the open street door.

There is one member of the church here who when the Great



PORTO RICO CART.

Day of rewards comes will surely have a crown of stars. She can neither read nor write but listens with all her heart, remembers and carries the Gospel message wherever she goes. Every week meetings are held in her home in Canas, a suburb of Adjuntas. Through her influence the owner of a coffee plantation, a native of Spain, a man of education, who has a brother a priest and a sister a nun in Spain, was led to an interest in the Gospel. He bought a large Bible with clear type so that he could read even with his failing sight. We hope he is really converted, though he clings to some of his early teachings. His family like others of the better class believe the cults or meetings are very good, but for social reasons they do not care to attend. May they soon be led to "Seek first the Kingdom of God and His righteousness."

The poor people listen to the Gospel gladly, but the lack of absolute necessities hinders many of them from coming to the meetings, then, too, there are many sick ones. I wish we had hospitals and dispensaries, and more industrial schools in our mission work. The Government and the Benevolent Society help but they are not doing all that is needed for the Island. Are Baptists doing all they can for Porto Rico?

I hope the cry of retrenchment did not mean that your visit must be postponed this year.

ALICE A. SHERET

Coamo Mission School.

BY MRS. L. E. TROTTER.



UR third annual opening, October 1st, taxed the limit of our enrollment capacity, reaching one hundred twenty and leaving us to turn away many desirable ones for lack of room.

Our urgent need of a new building is forcing itself upon us day by day. We need and are planning in this new building a department for the pursuit of literary work alone. This will meet the demand of the better class in school who do not need to work half of the day in the industrial department, as their parents are well able to care for them.

The boarding department will accommodate the Baptist girls of the Island, who find it otherwise impossible to get a better education. Our hope is to help fit them for teachers. We are exceedingly pleased with the class of girls now in attendance, and the harmonious spirit that exists among them.

Great prominence is given to the teaching of the Word, the first half hour of each day being spent in unfolding its Truths. The earnest attention and deep interest is ever a marvel to us, and we witness its transforming powers upon the lives of the girls. The year is full of promise with the good hand of God upon us, we are sure of rich harvests. We covet the prayerful interest of all who believe in the uplift of the women of Porto Rico, as a most essential factor in her future prosperity, for as the home is so is the nation.

November Letter from Matber School, Beaufort, S. C.

"The melancholy days have come
The saddest of the year;
Of wailing winds and naked woods
And meadows brown and bare."

These lines can hardly apply to the November days here in South Carolina, for the sun shines brightly and the live oak and water oak trees have no notion of shedding their glossy green leaves until spring. The leaves of wild mulberry trees around the schoolhouse are turning yellow and falling, and thus reminding us that it really is Autumn. Near by are the cotton fields with the white bolls still hanging to many of the stalks, and a yellow blossom here and there like a closed hollyhock.

The sweet potatoes, peanuts, and cow peas are being brought to the sale house and are exchanged for second-hand clothing from the missionary barrels. The Negroes also have ready money to spend for clothing at harvest time.

It is now time to settle down to the winter's work in the school room. After the crops are harvested, the country girls begin to come to school. One by one they come to spend their winter in the boarding department.

There is an especially large number of little day pupils this year. They have come from the neighborhood and pay five cents a week for tuition. If unable to bring money, they bring vegetables, oysters, wood or any other thing that can be used in the kitchen of so large a family as we have here at Matber School.

The Christian Endeavor and Sunday School have been organized for the year, and the sweet voices of the pupils are heard in songs of praise to their Heavenly Father, not only there, but at the Friday evening prayer meetings, and the rehearsals for the Thanksgiving exercises in the chapel.

—MARY L. FLET.

Indian's Wealth.

To the Editor of the Herald:—

It is not generally known that the "Five Tribes," as the Indians of Oklahoma and Indian Territory are called, are among the richest of the inhabitants of the United States and territories. The recent development of oil and gas lands in the Osage, Cherokee, Creek, Choctaw and Seminole nations, and the payment of the royalties secured to the Indians by the United States government, has had the effect of making the "wild Indian" a rich man, and the boss of the pale face. When the remnants of the original owners of this vast continent were relegated to the Indian Territory and Oklahoma it was thought, doubtless, that the lands assigned to them were practically valueless for anything but hunting and agriculture but what do we find? In the short space of five years the richest oil deposits ever discovered! And the Indians take one-tenth of the output—by government request and under government protection. As an illustration of the ever increasing wealth of these Indians, take an example from the Glenn Pool. This oil basin, about five miles in diameter is situated about fifteen miles southwest of Tulsa, a flourishing city in the Indian Territory. Two years ago it was a barren tract of land—the Indians, to whom it had been allotted by the government, barely making a living on it.

Today the production from this basin is over 100,000 barrels of oil per day, or over 36,000,000 barrels per annum. The price of crude oil is 41 cts. per bbl., hence the royalties to a small band of Indians amount to considerably over \$1,000,000 a year. These royalties are paid by the government's Indian agent at Muskogee monthly; and on pay day it is amusing to see the bucks and their squaws displaying their finery purchased in the local stores from the "unearned increment" of the white man. The Indian's turn has come. For all the years of grabbing and driving by the white man, till the latter thought he had him completely at bay down in a little southwestern portion of this great country, the Indian has his innings. Nature, not man, now says, "Here's your opportunity, seize it." And he has seized it. The illustration quoted above is but a small part of the return this rich section is yielding to the Indian.

Asphalt, coal, clay, gas, slate and a soil unsurpassed in the whole United States.

But the great wealth of the Indians comes from the oil deposits. The oil zone has been proved to exist from the Kansas state line to the Texas border and over 100 miles in width, with Tulsa, the growing city referred to, as the centre. Royalties from the output of these lands exceed \$5,000,000 per annum and are steadily increasing. Every Indian, man, woman and child, at the present rate will, in five years, have an independent income averaging \$1,000 per head. Is there any other nation or people or tribe can make such a financial showing?

W. MORGAN ROBBINS.

Tulsa, Indian Territory.

The above is all true. But what will become of these ignorant, untaught Indians, who do not understand English, if the white man, as has been his habit through the years, by false statements and unfair means, cheats him out of his money? The Indian in many cases is like a child. He does not know the value of money. Dr. Murrow is trying to educate the boys and girls in Murrow Home to take care of their lands, and not to sell them for a song when they come into possession of them.

—M. C. R.

Rev. J. S. Morrow, D. D.



VERY interesting article appears in the *Indian Orphan* for November, upon "Fifty Beautiful Years," by Mrs. Clara A. McBride of Atoka, Indian Territory. Fifty years is the term of service which Mrs. McBride's father, Rev. J. S. Morrow, has rendered the five civilized tribes of Indian Territory. The article is too long to put in this issue of *ECHOES*, but we will print Mrs. McBride's closing words. It has been our privilege many times to be in Dr. Morrow's home. Someone has said of him, "Although 72 years of age he is as hale and hearty as the average young man, but above all he is happy, and his approach is like the breaking of the sunshine through the clouds." These words are literally true Dr. Morrow is a splendid specimen of a Christian gentleman of the old school.—M. C. R.

"No cause is so dear to us as one for which we have suffered. To one who in the flush of young manhood, almost boyhood, put aside all that made life worth living because of an intense desire to preach Christ and Him crucified to a "passing race" the fortunes of that people become his own, he partakes alike of their joys and sorrows and would gladly defend them from all danger and oppression.

My father's plea is not for the prosperous, up-to-date Indian who speaks English fluently, is fully capable of managing his own affairs and living up to all the rights and privileges of a twentieth century American citizen, but for the type seen by few, the helpless full-blood orphan child. Their race is rapidly passing away, they have little to help them and less to inspire them. True, they have land, but it is universally and lamentably true that they can neither eat nor wear their land and that unless some one personally interested in these children has charge of their allotment, their fate is invariably a hard one. He only asks that they be gathered into a home, on a farm, and taught habits of industry and thrift, taught moral Christian principles, given a common school education and thus saved from ignorance and indolence, a burden and menace to society, and trained to become productive Christian citizens. This is the work God has given him to do in his last days.

The Home is established. The Choctaws and Chickasaws have given a fine farm. Some inexpensive houses have been built. Nearly a hundred needy orphans have been gathered into the Home. For lack of room over a hundred have been turned away since August 1, 1907. Means for their future maintenance is secure. Competent instructors are now teaching and training these orphans and ministering to the old and sick ones who have no one to help them. All that is lacking is money to make the necessary improvements on this farm.

He feels that there are enough friends of helpless childhood who will furnish money for permanent buildings and other improvements as it is the only Home for Indian orphans, founded on benevolent principles, in the world. He asks Indian people who have means to give money for these buildings to save needy orphans. White people who are enjoying many blessings because of the passing of the Indians, ought to contribute to the establishing of a Home for the saving of a few of the orphan children of this dying race.

He has consented to this brief summary of fifty years of service in order that he may not be considered presumptuous

in asking others to give 'as hath been given them.' My father has not sought to enrich himself.

The opportunity has been given him often but he has steadfastly lived according to the text used in his first sermon fifty years ago 'I come not to seek yours but you.' If at any time during these fifty years the life of 'Father Morrow' has exerted a helpful influence upon any who may read this little sketch, there could be no better way of 'passing it on to others' than by sending an offering to the Morrow Indian Orphan's Home. One hundred dollars for each year of the fifty would be a small thing for the people of the new state to give. That the gift so tendered will be most worthily bestowed is the sincere belief of her Father's Devoted Daughter.

CLARA A. MCBRIDE.

Oklahoma Constitution.



IN the August and September issue of the *ECHOES* we gave a few of the articles of the proposed Constitution of the new State of Oklahoma. On September 17, 1907, the Constitution was adopted by an overwhelming majority. It has been said that Secretary Taft has expressed his belief that it is a better Constitution than that of the United States. We have recently learned that many of the articles of this new Constitution were the suggestions of one of Oklahoma's noble women, Miss Kate Barnard, familiarly called the "Friend of the Poor." Miss Barnard's father was a Southern man, who lost his fortune and moved to Oklahoma City. As the city enlarged the poor people began to settle in the vicinity of their home and Miss Barnard became deeply interested in the life of the poor. The result of her work was the formation of the Provident Association of Oklahoma City, which she has served for three years as matron. She studied the question of poverty, and when the movement for Statehood and the calling of the Constitutional Convention was considered, she determined to do what she could to ward off the abuses of civilization before they reached the new State. She united with other thinkers upon these great subjects, and inaugurated an educational campaign, visiting towns, cities, and mining regions. Her speeches became very popular and one of the lawyers of the City who listened to her, said, "I never gave any thought to these things before, but I will stand by you if I get the chance." He was chosen a member of the Committee to frame the Constitution, and he embodied many of the views expressed by Miss Barnard in her addresses and written articles. She urged upon the people the necessity of starting right as a State, and told of the horrors of child labor, the condition in which children worked in the mines where she had herself "warled in mud and slush nearly two feet deep, and crawled on hands and knees through narrow dark passages," and when she had seen "the little children down in those inky passages forgotten by the bright, outside world, down, down where no grass grows, no birds sing and no flowers bloom." Someone asked her why she put the prohibition of child labor into the Constitution. "Because," she said, "The children will make Oklahoma, and because they tell me it will take seven years to get through child labor legislation once the State is started, (judging by your older States), and then another seven years in the courts before it is proved constitutional. So we put it into the Constitution to start with. We cannot waste children for years."

Of such women as Miss Kate Barnard and Miss Jane Addams who are working for the betterment of society, we may be justly proud. Our missionaries and teachers are working for the same end, the salvation of children and youth. Will not the women in our churches whose children have all the advantages of a happy childhood and youth help our Woman's Society to bring joy and gladness into the darkened crushed lives of neglected little ones?—M. C. R.



The American Baptist Home Mission Society

Editorial Notes

THE Editor of this department of ECHOES has recently made two western trips, visiting Illinois and Michigan during State Convention week, and having part in a most successful Missionary Institute, the first one held as yet in Detroit. Of the Institutes attended in the past three years, this was one of the best in executive preparation and conduct, in numbers, and in the character of the work done. Much attention has been paid by a goodly number of Michigan churches to the study classes, and the subject of immigration has proved popular in Michigan as elsewhere. A class of 140 intelligent and eager men and women greeted the author of "Aliens or Americans?" with delightful cordiality, and the sessions were full of life. The foreign element was sufficiently in evidence to lend point to all the discussions, and it was possible to secure brief addresses from Italian and Slavic workers. A local Presbyterian Church in Detroit, by the way, one of the richest and most aristocratic in the city, has taken charge of the work among the Italians, who have colonized on one border of the parish. The church supports a missionary pastor, brings the Italians into the fine house of worship, and has done a great deal for them. At present a meeting house and parish house are among the church projects, as the work is becoming too extensive to permit of housing it all in the home church. What this noble church is doing to meet a local need is an example that many others should follow. One of our Baptist churches in Detroit, the Woodward Avenue, sustains a work among the Poles, but more ought to be made of it. The young people of the church are not enlisted in it as they might be. All around our churches are the open doors of missionary need. What is your church doing in this line?

A SWEDISH missionary pastor in Wilmington, Delaware, reporting a gracious revival spirit and the baptism of eight young men among the converts, says suggestively: "The services have been unusually well attended, and American friends have wondered what methods we used in order to get the young people to go to church. They thought there must be some secret about it and there is, and that secret I will let out, as we have no patent on it, it is the presence of the Holy Spirit, much prayer and personal effort."

JOHAN SHARP WILLIAMS, the House Democratic leader, who has recently been elected United States Senator from Mississippi, contributes an article on the race question to the current Metropolitan magazine. The article will add nothing to the reputation of the Southern leader, as it adds nothing helpful to the discussion. Senator Williams is positive that the northern man cannot understand the problem. His position is that the southern attitude toward the negro is not race prejudice, but race knowledge, and he declares that "our convictions would be shared by the men of the north if they only had equal knowledge," that the negro is ineradicably different from the white man. The practical solution of the problem has been reached in Mississippi, he says, and will be maintained there—the political disfranchisement of the colored people. For the rest, he sees a dying out of the race gradually, and a crowding out through the incoming of foreigners who will outdo the negro in industry and faithfulness and thrift.

DR. MOSELEY writes that his arrangements will be made to give our Cuban excursionists a fine time in Eastern Cuba during the week allotted to that section of the Island. Among the pleasant features he indicates are a visit to Hobson's cell in Castle Morro, and a brief experience of real Havana rural living. The most important thing now is to get the names at once of all who purpose to go, so that the steamship assignments can be made early. If you have not decided to go with us, do so, and write for the diagram of staterooms to the Rooms, 312 Fourth Ave., New York. There are one or two family staterooms that will well accommodate three ladies, and if three go together in this way they can keep the expense within the \$150 limit, unless something unforeseen occurs.

MANY tribes of Indians cut themselves with knives and stones in mourning for their dead. It is related that on one occasion a Christian Indian told some of these mourning women who were about to cut their hands and arms and faces that the Bible forbade them to do this. They told him if he would show the place in the Bible forbidding this custom they would desist. He read from Leviticus, 19:28. "Ye shall not make any cutting in your flesh for the dead." Such was their reverence for the Book of God that the mourners immediately desisted and said "We will do this no more for the great Book says we must not."—The Indian's Friend.

Rare Indian Eloquence

ECHO OF BLACK HAWK WAR IS REVEALED BY THE DISCOVERY OF AN OLD DOCUMENT.

IOWA CITY, IOWA, Jan. 2, 1907.



HIDDEN in the dusty vaults of the State Capital, Prof. Benjamin F. Shambaugh, employed by the state legislature to preserve the documents of the state, has discovered the petition of a former chief of the Mesquakie Indian nation, to the "Great Father of Iowa," for compensation for the seizure of the lands of the Mesquakies by the whites. The petition is believed to be one of the most beautiful pieces ever written by an Indian, and, in part, is as follows:

"Eighty times has the oak shed its leaves since the Mesquakie and the Sac owned the hunting grounds of Iowa, when a few whites crossed the Father of Waters to dig land near the wigwams of the red men. Matawauqua, the father of Poweshiek, offered shelter to the pale faces in his wigwam and shared with him the deer which his arrows had killed. He gave him leave to take the ore from the mines and his warriors smoked the pipe of peace. But the pale face was not content with the dull ore that sends death to the heart of the warrior, he coveted the great prairies which the Great Spirit made to hide. He called his brothers from the land of the rising sun and they flocked like locust to the prairies of the Sioux, the Sacs, and the Mesquakies, and the Great White Father sent his warriors to drive the red man from the hunting ground of his fathers to the sandy deserts beyond the muddy river.

"Black Hawk, the chief of the tribe; put on his war paint and sent Swift Fox to Poweshiek, the chief of the Mesquakies, and White Bear to Keokuk, the chief of the Sacs, to speak thus: 'Lo; the Mesquakies and Sacs have fondled a snake. They gave their ore to the pale faces and he has taken their prairies. Black Hawk is on the war path to gather the scalps of the enemies of the red men, and he asks his kin to help him; to rescue the hunting grounds of their fathers. But Keokuk and Poweshiek would not put on the war paint, and their words chilled the heart of Black Hawk like a winter blast from the far off head of the big muddy river. Yet he met the warriors of the Great White Father in many battles, and scalps hung from their girdles when they left the hunting grounds of their fathers. When the Sioux were driven into the land of the Setting Sun, the Great White Father sent one of his warriors to Poweshiek to speak thus:

"The white man is the friend of the Mesquakie. The white man has wampum and the red brother has land. If the Mesquakie will remain the friend of the white-man and his warriors, and give up to them all the prairies between the Father of Waters and the Muddy river, the Great White Father will pay the Mesquakie and their children, which will buy their food and clothing. This money will be paid as often as the flowers bloom and the leaves fall and as long as the grass grows and the water flows.

"The Mesquakies had faith in the words of the Great Father, and gave the land for the pledges. They have kept the covenant. But the Great White Father has not kept faith with the red brother. He pays the Mesquakie less money than he promised. He does not pay him as often as the flowers bloom and the leaves fall, but only when the howling winds whirl the white flakes around the wigwam of the Mesquakies. Po-a-do-nake has spoken."

The Indian Industrial Fair



THE Indian Industrial Fair, was held in Darlington, Oklahoma, the first week in October. Agent Charles E. Shell has spent much time in preparing for this exhibition. In our estimation it was a great success. There were forty-one exhibits of field corn, and ten of Indian corn.

This represents much labor on the part of our Indians in the Darlington agency districts and is prophetic of the future. The following is a complete table of the exhibits and prize winners:

No. of Exhibits.	Articles.	Prizes.	Won by.
41	Corn, field	1st, \$2.00 2nd, 1.00	Lone Man Victor Crow Chief
10	Corn, Indian	1st, 2.00 2nd, 1.00	Hail (Arapaho) Percy Cable
6	Corn, Kaffir	1st, 2.00 2nd, 1.00	Lone Man Sage
2	Cotton	1st, 2.00 2nd, 1.00	Frank Sweezy Man Going Up Hill
2	Potatoes	1st, 2.00 2nd, 1.00	Man Going Up Hill Percy Cable
1	Yams	1st, shirt	Cut Nose
1	Milomaise	1st, shirt	Frank Old Bear
1	Cabbage	1st, pr. boots or pants	Hail (Arapaho)
6	Quilts	1st, \$2.00 in calico 2nd, 1.00 "	Mrs. Blow Away Mrs. Etta Lump Mouth
3	Bread	1st, .75 2nd, .50	Mrs. Wm. Fletcher Mrs. Tall Red Bird
2	Biscuits	1st, rocking chair 2nd, 50c. in mdse.	Mrs. Nat Murphy Mrs. Standing Bull
2	Cookies	1st, rocking chair 2nd, 50c. in mdse.	Mrs. Etta Lump Mouth Mrs. Blow Away
2	Pies	1st, sack of flour 2nd, 50c. in mdse.	Mrs. Otto Pratt Jessie Matches
2	Cakes	1st, sack of flour 2nd, 50c. in mdse.	Mrs. Kate Left Hand Mrs. Julia Prentiss
2	Onions	1st, 50c.	Cut Nose
1	Peanuts	1st, 50c.	Percy Cable

The Judges were, White Spoon, Jesse Bent, Peter Paquette, Mrs. Bibb and Mrs. Mollenkoph.

Sixteen different articles won first prizes and several of the Indians did not have exhibits here because they did not understand the character of the Fair. This year is a great improvement over last year, and we believe next year will be as far ahead of this, as this year was of last. The Indian Industrial Fair has come to stay.—*Indian Outlook*.

REV. G. W. HICKS, Elk Creek Mission, Hobart Oklahoma, and Rev. W. A. Petsoldt, Crow Mission, Lodge Grass, Montana, need Christmas boxes. The following articles, any or all of them will be helpful:—Thread Nos. 30 and 40, black or white. New or partly worn shoes of all sizes. Stockings. Men and boy's underwear. Coats, pants, hats and caps. Children's dresses or skirts. Outing flannel and dark calicoes. Balls and simple toys of all kinds. Dried fruits, rice, candies, nuts and pop-corn. Medicine, vaseline, salts, toilet soaps, etc.

Remember these boxes should be sent as soon as possible.

Now is the time to secure new subscribers for *Home Mission Echoes*. If each Baptist woman will secure two new subscribers during December it will help wonderfully with the expenses of the paper. Be sure and appoint a woman on *Echoes* Committee who can bring things to pass, not necessarily a brilliant woman, but a faithful one. Faithfulness is better than brilliancy in the long run.

Salt Lake City.

ONE of the most exciting political campaigns in the history of the West is being waged for the control of the city government of Salt Lake. Much is at stake. Dependent upon the result of the election, November 5, are the future influence of the Mormon Church in politics, the standing of Reed Smoot, the Apostle-Senator, and, as the opponents of the Church assert, the destiny of the city itself.

Gentiles—this term designating men and women who are opposed to the rule of the dominant Church—are united in the American party, an organization formed to overthrow Mormonism as a political factor.

Mr. Smith testified before the investigating committee in Washington last winter that he is the husband of five women and the father of forty-three children. Every member of the Church is required to pay as tithing one-tenth of his income, hence that reference.

Brigham Young and the other members of the party which founded the city intended this to be their Zion always. It was not to be a commercial centre except in so far as it was the home of business enterprises conducted by the Church.

For forty years Salt Lake City was practically unknown except as the headquarters of a strange religious sect. The temple, the tabernacle, the "Bee Hive house" and the "Lion house" were the only attractions to visitors, and residents discouraged rather than encouraged immigration. They were content to live in a town of few sidewalks and streets that were unpaved.

Throughout all this time the Church was in undisputed control of the political situation. Assuming that he was the mouthpiece of God, the head of the Church indicated his political preferences, and elections were held merely as a matter of form. But a little more than two years ago the American party sprang into being with the slogan: "Church Domination Must Cease." Many of the younger generation of church members became enthusiastic adherents, no less influential a churchman than Frank J. Cannon, one of the State's first United States Senators and a son of the late George Q. Cannon, an apostle, becoming one of its leaders. Cannon was made editor of a gentile newspaper and is now one of the most bitter and outspoken of the enemies of the Church.

In the last city campaign the Americans by a narrow margin gained control. Since that time the city has advanced as never before. The population has increased at a remarkable rate and more streets have been paved in two years than in all the previous history of the city. The present has been the greatest building year in the life of Salt Lake, and more outside capital has been attracted than ever in the past.

Something of the spirit in which the Americans are waging their campaign is shown by posters which have been placed

on billboards in all parts of the city. One of them reads as follows:

UNDER CHURCH CONTROL

Salt Lake City Was
40 Years Getting
a Population of 25,000.

UNDER AMERICAN CONTROL

The Increase Has Been
25,000 In 18 Months.

KEEP SALT LAKE
AN AMERICAN CITY.

Another poster reads:

You Can Be a
Republican or a Democrat
In Maine or Texas,
BUT IN UTAH
Republicans and Democrats
Are the Same.

THE CHURCH CONTROLS BOTH.

The chief effort of the American leaders in the present campaign is to convince newcomers to the city that true Republicanism and true Democracy demand their allegiance to the American party here. On the Councilmanic ticket the parties using these names in the campaign in this city have combined. For Mayor Robert F. Morris, a former Mayor, is the Democratic and Dr. C. G. Plummer the Republican candidate. Before the campaign ends Joseph F. Smith is expected to indicate his preference, and one of the other of these men will receive the united support of the Mormons. The prophet did not make known his choice in the last campaign until the very eve of election, but even at that late hour, it is conceded, he changed more than 2,000 votes.

Although he lives in Provo, Reed Smoot is vitally interested in the outcome of the campaign and is giving his personal attention to its direction for the Republicans. Failure to deliver the chief city in Utah to the Republican party, which kept him secure in his seat in the Senate, would be a humiliation and would shatter his political influence.

Women vote in all elections in Utah and are a strong factor. All of the five wives of the prophet will vote against the American ticket, of course. Most of the other high dignitaries of the Church also have plural wives. Three of the twenty-one wives of the late Brigham Young are still living here.

October 11, 1907.

New York Sun.

IN Salt Lake City a very warm contest was carried on between the Mormons and the Gentiles—the latter working under the name of the American ticket—with the result that the latter won by 4,000 plurality. This is a distinct notice to the Mormons, and especially to Reed Smoot, United States Senator from Utah, that Mormonism is on the wane in the very city of its birth.—Seattle (Wash.) Times.

Nov. 6, 1907.

Americus, Ga.

[The white ministers of Americus, Ga., very gladly endorse the work of our colored school in Americus in the following article. Mr. Reddick and his noble wife have done a large work and are worthy of help.]

A Card from the Clergy.

AMERICUS MINISTERS ENDORSE AMERICUS INSTITUTE.



E, the undersigned ministers of the City of Americus most cheerfully commend to the interest of the public The Americus Institute, of which Prof. M. W. Reddick is President. The work and aims of this school for colored people meet with our hearty endorsement.

In view of the recent offer made to this school by the General Educational Board of New York, of funds which will materially advance the interests of the Institution, we would suggest this object as one worthy of the liberality of the public. This institution not only contributes to the mental and moral uplifting of the colored race, but is also incidentally of considerable commercial value to the community.

Prof. Reddick is promised the sum of \$4,000, on condition that he raise the sum of \$3,500. Of this amount he hopes to obtain from the white people the sum of \$1,000.

We hope the white citizens of our community will readily and cheerfully contribute this amount.

J. L. IRVIN,
OSCEOLA P. GILBERT,
JAMES B. LAWRENCE,
J. P. WARDLAW,
R. L. BIVINS.

Italians

One week ago last Sunday I was visiting some of my Sunday School children after church. I found that the priest had been around and had forbidden them to come to our mission. One woman had been so completely convinced by him of my lost condition that she gave me her sympathy. She took my hand in hers and said, "I do feel so sorry for you, Miss Conway." I replied, "Oh, don't, I am happy because I am free from the Roman Catholic priests. I am the one to feel sorry. You will never be what God wants you to be, and you will never get all the advantages that we want you to get from our country as long as you are under the priests. I am free. I belong to God, my Father. I am happy for my own self, but I am sorry for you." There were two big Italian men listening to me, but I was not afraid.

I went into another home. I asked at the door if the priest had forbidden the children to come. The father heard me. He came to the door and said, "Please come in Miss, sit down now, what you say? Priest forbid mine children? Nöl Me boss me own house. No priest boss me house. When he want money he come my house, when I in trouble he no come. I wants nottings to do with him. You want my children? You take my children. Thank you, miss, every times day come." I spent fully a half hour talking to that man about a free Bible and free religion. I tried to show what it meant to be free indeed. He has six children. These opportunities make me thankful in the midst of all discouragements.

HARTFORD, CONN.

M. A. CONAWAY.

The Bordes of Immigrants



THE year from July 1, 1906 to the corresponding date of 1907, records the largest total of immigration thus far in the history of the Republic, the total number of aliens landing in America being 1,285,349, an increase of 184,614 over even the year previous. Hungary has suffered most from this passion for removal, and of the village of Kerisova a most remarkable fact is recorded, quite unique in the history of emigration. At the last census taken in the village there was a population of 3,500. One by one the male residents answered the call of the great Western Republic until the only adult male to remain in the village was the mayor, and finally he succumbed to the reports of big wages in this country. As a result of this male exodus the women have elected a woman mayor in the village and women are filling the municipal offices.—*Missionary Review*.

Our Need of Borne Missions



HERE is a statement of some things that happened among the 80,000,000 people in the United States last year: Number of murders and homicides in the country, 9,350, an increase of 138 over the previous year. Number of suicides, 10,125, an increase of 143; of these 7,242 were men and 2,883 women. Number of legal executions, 123, exactly the same as in 1905; 35 were hanged in the North and 88 in the South. Number of lynchings, 69, an increase of 3; all were negroes but five; Mississippi led with 12; the wholesale killings by mobs are not included in the number. Number of people killed by automobiles, 209, injured, 851. The record of embezzlement, forgery, defaulting, and bank-wrecking aggregated \$14,734,863, an increase of more than \$5,000,000 over 1905.

These are evils which only Christ can permanently cure. Regenerate the individual and you will regenerate society.—*Missionary Review*.

City of Mexico.




THE City of Mexico, with its 375,000 souls, originally founded as Tenochtitlan, is one of the most interesting cities on the Western Hemisphere, and while located in the Valley of Mexico, presents the paradox of being 7,400 feet above the level of the sea. It is the seat of national government. Two miles distant is the Castle of Chapultepec, now the official residence of the nation's executive. The City of Mexico is the most important city in the republic; a great commercial, educational and manufacturing center; its most important industries being foundries, machine shops, textile factories, paper mills, distilleries, tobacco factories, wagon and carriage factories and watch factories. Its stores, emporium and commercial life compare more than favorably with similar features of the cities of equal size in North America.

Among the important institutions of which the city is justly proud is the National Museum, the National Gallery, the National Library, containing more than 200,000 volumes, the National Palace, formerly the palace of Cortez, completed in 1667 at a cost of \$2,000,000, and many ecclesiastical and educational institutions.—*Selected*.

A Great and Good Work—the Spanish Testament

ROME IN SPAIN.

 The following interesting letter was lately received by the Bible House of Los Angeles from Mr. Henry Payne, a missionary, who has spent more than thirty years in varied phases of missionary work in Spain. It reveals something of the terrible corruption of the Church of Rome.

Barcelona, Spain.

"I am thankful for the work you are doing for Spain and Spanish speaking peoples. You have my hearty sympathy and help as far as possible. The spiritual need of this country cannot be understood by those who have lived only in Protestant lands. The Church of Rome in Spain has turned Catholicism into simple Paganism; and as a consequence the people generally are living in the darkness of infidelity. According to a calculation made by Catholics, and published in a Catholic paper, the Catholic party can only reckon four of five millions of true, sincere Catholics in the country. My experience of the people quite confirms this. The general belief is that at death all is ended. Of course there is the voice within which man cannot quite stifle; hence there is a conflict. But oh! the darkness! Into this the people have been driven by the corrupt, pagan practices of the priests. Many of these are of such a character that they cannot be described in plain language. Their very corruption provides them with means of defense. But besides this I have also found in England that there is a tendency in many who know a little about Romanism, just as much as may be seen openly in England, and who know but little of the Scriptures, to suppose that Romanism is an innocent sort of thing, and compares well with other forms of Christianity. To speak the plain truth to such people, as to what Rome is, is simply to lay one's self open to the charge of exaggeration, or misrepresentation. Much patience is needed in dealing with such people. I can speak and expose Romanism in Spain with confidence, being conscious that the people can confirm all that I say by their own experience; but not so in England. Therefore, knowing this, when I went to England the last time I took with me a few proofs of the pagan character of Romanism, such as, for example, the exact size of a shoe of the Virgin, with a full description of how to get thousands of days of indulgence from Purgatory by simply repeating a few sentences to the Virgin, and kissing this measure of a shoe. I also took a prospectus which announces various dispensations to be had from the Pope through a Barcelona agency, in direct communication with the Vatican, and therefore at lower rates than through the priests here. These dispensations are incredible to Protestants, and I have no doubt to Catholics in England. Having heard that Bulls for thieves were sold by the priests in Barcelona, I called one day at an office within the precincts of the Bishop's palace, and asked to be supplied with a Bull for stealing. The man in charge of the office asked me the question, for what aim? I found that a single Bull, costing about a peseta, covered a theft to the amount of 14 pesetas 71 centimos. I bought two, one of which I gave to my son. I also bought a Bull for eating meat 28 fast days. There was no question raised as to who I was.

or what I wanted the Bulls for. The question is money, money. The notice over the office door, and in sight of the public street, is 'Se expender Bullas aqui.' The word 'expender' is that which is put over Government offices where Government and postage stamps are sold. Of course there are certain explanations or rules which are supposed to be observed in the use of a Bull for stealing. But these are framed in such a manner as will enable any one to make use of them. For instance, it cannot be used for a theft which a person is about to commit, for which theft he purchases a Bull. But if the person can say, 'Bull or no Bull, I should commit the crime,' then the Bull is applicable.

"Is it any wonder that the people are infidel; and that the country is sinking in its ruin with anarchy eating out its very vitals?—I am thankful that you are seeking to stir Christians up to pray and labor for Spain. But I feel sure that we have need of a firmer grasp of the Word of God for ourselves. If the Scriptures had their full authority with us, we soon should discover the blasphemous character of the Church of Rome."

—HENRY PAYNE in *Converted Catholic*.

The New York Jewish Mission Field



EV. THOMAS M. CHALMERS, in a recent letter to his prayer-helpers, has this to say of the Jewish mission field in New York:

"We wish the children of God could have a vision of the Jewish field in its extent and difficulties, its needs, accessibility and wonderful promise. There are some 900,000 Jews in this great center, and about as many more over in our land. Never were they so ready to hear the Gospel, nor so utterly helpless and hopeless in themselves. There is need for 100 men and women missionaries at once in New York, and each one of them would have 9,000 Jews to deal with. Another 100 workers are necessary to meet the need all over the land. In spite of Russia's 5,000,000 Jews and Austria's 2,000,000, New York City is now the most important Jewish mission field on earth. Touch Jews here and we touch Jews all over the world. God is laying the Jews of America, and especially of New York, on the hearts of many praying ones in other lands. This has come home to us in a marked way by means of letters from China, India, Australia and other places, which show how men and women are concerned for the welfare of our Jews, and are praying and getting native Christians to pray for the work here.—*Missionary Review*.

Somewhat Amused



An amusing incident is related of a negro candidate for the ministry who was being examined by a board. He had answered fairly well all the questions put to him, when one of the examiners asked him, "Who was Jerebel?" The negro answered promptly, "She was a berry wicked woman. She bin up in a tree story window wen Joshu and his army march by. Joshu, he look up and see de 'oman 'en say, 'tur his men, tro dat woman out, 'en dey tro's 'er out. Den he say, 'tro er out annudder time, and dey tros er out annuder time. He say, tro er out seben time and dey tros er out seben time. About nat time 'long came Elija and de rest ob de 'postles 'en dey picks up twelve baskets full ob de fragments derob."

Our Little Folks

All material in the nature of communications, reports, etc., intended for this department, should be sent directly to the one in charge, Mrs. Anna Sargent Hunt, 26 Spring Street, Auburn, Maine.

Learn To Give.

Learn to give, and thou shalt bind,
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only those who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love;
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for He by love is known;
Child of God, and heir of heaven,
Let thy parentage be shown.—EXCHANGE.

Merry Christmas.



As the glad day approaches perhaps you are thinking, dear little people, of the gifts that will be yours on Christmas morning. A greater gift than all the beautiful things that will be bestowed on every body in this great world was made to you when the Heavenly Father sent His Son to be your Saviour. It is pleasant to receive a gift from a dear friend. It is a still greater privilege to give to our very best Friend. Will you not think over the gifts you have made to Jesus the past year and if you find they are not the best you could have given, resolve that another year your gifts of money for the missionary work shall be larger and more cheerfully made and your prayers more earnest, that many people may give their hearts to Jesus before the next Christmas comes. I trust that great happiness has been yours all through the year, but it is almost certain that some of you have had sorrow and suffering. Let the words of the Missionary Editor for the *Children's Missionary* come to you as a sweet message, all your own: "Yes be merry, little missionaries, in the gladness—or even in the sadness of the season, for to-day more people know him than ever before, more people love and obey Him than ever before, in more countries all over the earth are the Christmas chimes ringing, in more hearts are the angels singing and you, boys and girls, by your gifts and your work and your prayers, have helped to make this day a truer Christmas than the world has ever seen before. Shall it be even more so next year? Then let us work and give and pray more for missions than ever before—shall we,—you and those who love you, and hope great things for you as Missionary Christians."

Greeting

My Dear Little Folks:—

Next month when you come into our Cozy Corner you will not find the one who for twenty-two years has given a monthly greeting from the main entrance or from this little part of the Echoes' house, for another will be in her place. She will doubtless have a warm welcome from every little Baptist boy and girl of New England, and I ask you to cause her to feel very much at home and to know that she has a dear little troop of black and brown and blue-eyed children to follow her beckoning finger and to be warm supporters of our Home Mission work.

In January, 1886, I commenced a general HOME MISSION Echo housekeeping and took great pride in arranging the different rooms in which should gather the teachers, to give their "Echoes from the Field,"—the mothers and sisters and missionary aunts for their "New England Echoes,"—"Our Young Folks" to discuss the work of their Mission Bands and King's Daughter Circles,—"The Young Volunteers," a band composed of boys and girls over ten years of age, living in places where there were no Mission Bands, they could join, and last, but not least, the merry-hearted pets of many a household, to talk about the work in their cosy "Children's Corner." Oh, yes, I almost forgot there was a snug little office called "Our Business Department," where it was very convenient to rest awhile, and gather up any items of information and various requests from Headquarters.

I well remember many of the dear little folks who used to roam with us through these different rooms finding here and there something to interest them, but always sitting down with me for their happiest moments in the "Children's Corner."

In January, 1891, the children were asked to move out of this corner into a room over whose door was written "Our Young Folks." Into this pleasant room, and into the happy company of little boys and girls and young people I moved in January, 1897, and left the management of the rest of the Echoes' home to others. As it often happens when winter is giving place to spring, there is a sort of moving-around fever, so in February and March, 1897, there was a kind of bustle which resulted in the latter month, in the arrangement of separate nooks for "Our Girls" and "Our Little Folks" in which they stayed contentedly until June, 1900, when in the natural course of events "Our Girls" not unwillingly, yielded to the invitation to allow the gallant representatives of the other sex to come in for a share of their space. In May, 1906, the door in the Echoes' habitation was closed to all but "Our Little Folks," but they had become used to many changes and continued to make the most of their opportunities until this present time, and we cannot now predict what will become of them.

I am very sure they have fallen into good hands, and whether they welcome their visitors very soon after they come to the door-way, or look out at them from some pleasant eyrie, I shall hope the very best things for them, for I shall miss their happy greetings and my chance to give them a monthly message.

The list of "Missionary Teachers and Fields" in January, 1886, when the HOME MISSION ECHOES came to my hands, as a child to be watched and carefully tended, showed but nine schools and twenty-three teachers paid by our Society.

The Department "Our Schools and Teachers and Missionaries," in November, 1907, gives twenty-four schools, and missions, and sixty-seven teachers and missionaries. I am happy in the thought that the money given through the years by the young people and children in and out of our Mission Bands has helped to make the great increase. Some of the Precious Jewels of 1886, and later, have Precious Jewels of their own to train as givers to our Home Mission work. As I remember that many of those who greeted me in the HOME MISSION ECHO household in January, 1886, among them our President, Mrs. Nickerson, so well beloved by young and old, our Secretary and Treasurer, the winsome Mrs. Pollard, our workers in State and Associations, gifted young contributors to our columns, and the precious ones of our home circles have entered into the presence of the King, I rejoice in the thought that a great army of little people has been coming up to be the working force of the present and the future.

A great German writer once said, "the world will never grow old so long as there are children and flowers in it." So dear little folks, you have a great Mission to keep the people around you young and happy and more than that each one of you can help tell the Gospel story to some one who has not heard it, if you will from your allowances save, and earn and give your pennies and dimes and dollars to the Mission Treasury. Remember, every little Baptist boy and girl in New England, that although we shall not, through the ECHOES, talk together in the future as in the past, that there is at 36 Spring Street, Auburn, Maine, one who loves you and desires that you may grow up to be earnest missionary Christians.

Any message sent to her, who now wishes you, one and all, a very "Merry Christmas" will be gladly received.

The Little Foreigners.



HEN in California visiting the missions among the Chinese and Japanese and Spanish children, we so much wished that our New England boys and girls could be there and hear the sweet Sunday School hymns and Bible verses and pretty recitations. We are sure that more pennies would go into their mite boxes to send teachers and missionaries to these little ones, and every night they pray that they might become Christian boys and girls.

There are other little foreigners to whom our Woman's Society sends missionaries—the Swedes and the Italians. Everybody who went last May to our Annual Meeting in Cambridge remembers Miss Conaway, our missionary to the Italians in Hartford, Conn. She has just sent a letter from one of her missionary children, Mary D. Amato. You may be very sure she has eyes as black as coals and hair to match her eyes. Mary says, "I like you, I will come to Sunday School every Sunday and I will be good to you and I will do everything that you say to me. I send this peach to you. It is a nice peach. I gave one to my teacher. It is like this one, but this one is better than that one. This is all I can tell you."

Whenever we see these dear little children, who have not

heard about Jesus as you have done since you can remember, we think of these verses:—

Though black the hand, red, brown, or white,
All hearts are just the same;
Each one is precious in His sight,
Each one He calls by name.

And those who hear in every land,
With loyal hearts and true,
Will grasp some little brother's hand,
And lead him onward too.



PORTO RICAN CHILD

Work for Our Little Folks.

WE have received the following letter which refers to the article in last month's ECHOES—"Making Thanksgiving a Happy Day," to which we append Mrs. Reynolds's answer—

Reynold's answer—

EASTPORT, ME., NOV. 8, 1907.

Dear Mrs. Hunt:—

In the November copy of the HOME MISSION ECHOES I noticed a suggestion for young people in the way of mission work, I refer to the making of the bags and the filling of the same, to be sent to different mission stations.

I am a Sunday School teacher for a class of seven girls about fourteen or fifteen years old, we already have a club and have done during the winter months several different things along the line of church work. I am however particularly anxious to interest them in Mission work. Would this idea of the bags be practical for them? If so, would you kindly send me particulars as to whom to send them, what to send, and how? I would appreciate your kindness by way of any suggestion that you could make.

Yours sincerely,

MISS GLADYS BEAUGRAND.

Mrs. Reynolds says:—

"Work bags and candy bags will be very acceptable at many of our schools for Christmas. Cretone, (with bright colors preferred), is what is used for this purpose. Fill them with thread, thimbles, needles, pin balls, cheap scissors, etc., and send to Miss Sarah E. Owen, Mather School, Beaufort, S. C. or Miss Mary L. Tefft, Harshorn Memorial College, Richmond, Va."

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for October, 1907

Maine	\$69.37	Massachusetts	\$1,605.12
New Hampshire	68.65	Rhode Island	118.79
Vermont	40.32	Connecticut	286.10
Total, \$2,228.26			

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

FOR GENERAL WORK.

Receipts for October, 1907

Maine, \$163.41; Hancock Association, \$7.00; South Paris, \$4.58; Waldoboro, Band, \$1.50; East Corinth, \$4.00; East Brunswick, \$5.00; Nobleboro, 1st, \$10.00; Portland, 1st, Friends, \$2.00; So. St. George, \$8.00; Lebanon and No. Berwick, \$6.78; Portland, Central Square, \$8.00; Waldoboro, 1st, \$25.00; Camden, Chestnut St., Church, \$3.07; B. Y. P. U., \$2.40; Castanet, \$10.00; Lincoln Center, Mrs. C. F. Burwell, \$1.00; Mrs. E. L. Averill, \$1.00; Sedgwick, \$3.25; Cambridge, \$1.00; State Convention, \$8.00; Leeds Center, Mrs. E. H. Deane, \$3.00; Bryant's Pond, \$2.07.
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FOR ALASKA.

Lyman, 1st, Church, \$1.00; Kennebunkport Village, S.S., \$10.00; Levant, Mr. and Mrs. J. G. Brackett, \$25.00; Camden, S.S., \$3.00; Forest City, S.S., \$1.00; Houlton, 1st, S.S., \$3.00; Houlton, 1st, L. B. Merrett, \$2.50; Stoughton, 1st, S.S., \$1.50.

FOR GENERAL WORK.

New Hampshire, \$114.47; New London, S.S., \$1.00; Manchester People, \$10.00; State Convention, \$3.85; Concord, Mrs. W. H. Kimball, \$1.20; Portsmouth, Henrietta M. Slaughter, \$0.72; Dublin Assn., \$2.13; Meredith, \$6.40; Mrs. O. N. Dean, \$1.20; Meriden, \$2.50; Campton Village, \$2.70; Mrs. John Routhmayr, \$12.00; Lyman Center, Church, \$15.00; Claremont, 1st, \$12.40; West Swanzey, \$3.30; Astin, Church, \$8.50.

FOR ALASKA.

Goffstown, S.S., \$14.00; Lyman Center, Church, \$5.00; Franklin, 1st, Primary S.S., \$4.50; Pittsfield, S.S., \$3.00.
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FOR GENERAL WORK.

Versport, \$98.38; Johnson, \$12.50; East Dover, \$9.00; Ludlow Ladies Aid Society, \$14.82; Manchester, Junior and Primary Class in S.S., \$2.14; Cavendish, \$3.50.

FOR ALASKA.

Johnson, S.S., \$3.00; Ludlow, S.S., \$3.22; Wilmington, S.S., \$5.00; North Bennington, S.S., \$12.50; Putney, 1st, S.S., \$3.00; Johnson, A Friend, \$10.00.
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FOR GENERAL WORK.

Massachusetts, \$996.77; Melrose, 1st, \$30.00; Hyde Park, F. L., \$0.45; Natick, Precious Jewels, \$0.50; West Somerville, \$0.40; Gloucester, 1st, F. L., \$4.75; Worcester, 1st, Church, \$53.15; Brockton, North, \$11.18; Worcester, Dorey St., Woman's Assn., \$0.08; Bridgewater Church, \$1.00; Melrose, 1st, Mrs. Lyman Jewett, \$2.00; North Uxbridge, \$25.00; Northboro, \$11.50; Methuen, 1st, \$0.40; Boston, Warren Ave., \$34.00; Mrs. C. F. Hall, \$25.00; Woodville, \$5.00; Lawrence, 2nd, \$0.06; Merrimack, \$2.50; Boston, South Assn., \$1.00; Charlestown, 1st, Judson Society, \$14.00; Berkshire Assn., \$8.17; North Egremont, Church, \$0.75; Shelburne Falls, \$20.05; Salem, Central, \$5.20; Chelsea, 1st, Mrs. A. P. Mason, \$1.00; Brockville, \$2.30; Holliston, 1st, \$2.52; Melrose, 1st, Primary S.S., \$2.38; Worcester, Lincoln Square, \$15.00; Worcester, South, \$5.00; Greenville, \$6.00; Spencer, \$2.65; Worcester District, \$4.35; Wintrop, Mrs. O. J. Kundon, \$1.00; South Hampton, \$4.05; Leominster, \$12.00; Newton, Immanuel, \$12.00; North Billerica, \$13.00; Hallowell, \$3.70; Swanzey, Church, \$5.00; Wrentham, \$10.00; Scoville, Winter Hill, \$8.75; Holyoke, 1st, \$10.55; Juniors, \$3.00; Holyoke, 2nd, \$13.35; Northampton, \$5.00; Palmer, \$4.00; Springfield, State Street, \$7.00; Springfield, Carew Street, \$8.50; Williamstown, Juniors, \$0.80; Westminster, \$8.75; Cambridge, A friend, \$238.00; Pittsfield, 1st, Y. P. S. C. E., \$10.00.
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FOR ALASKA.

Dorchester Temple, \$10.00; Gloucester, 1st, F. L., \$0.50; Cheshire, S.S., \$3.00; Melrose, 1st, Mrs. Lyman Jewett, \$1.00; Wintrop, S.S. Class of Mrs. A. R. Spear, \$1.00; Woodville, Primary S.S., \$1.00; Brockton, North S.S., \$2.72; Boston, Bethany, Primary S.S., \$5.00; Wakefield, Willing Workers, \$13.00; West Bridgewater, S.S., \$4.00; Hancock, S.S. Class of Mrs. H. M. Goodrich, \$10.00; Everett, Glendale, \$2.20; Cambridge, 1st, Mrs. Sarah P. Fuller, \$12.50; Worcester, South S.S., \$4.57; Andover, \$5.50; Westminster, 1st, \$5.00; Springfield, State Street Precious Jewels, \$8.75.
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FOR GENERAL WORK.

Rhode Island, \$72.99; Davisville, \$2.40; Block Island, Mrs. Nicholas Ball, \$1.20; Woonsocket, Vt., \$11.37; Central Falls, Broad Street S.S. Class of Mrs. Fildel, \$3.50; Providence, 1st, Church, \$14.52.

FOR ALASKA.

Newport, 2nd, S.S., \$15.00; Providence, 4th, Mr. Wm. Henry, \$25.00.

FOR GENERAL WORK.

Connecticut, \$167.49; Wallingford, \$11.25; Williamstown, 1st, \$7.02; Meriden, 1st, \$23.40; J. C. E., \$15.00; Hartford, Memorial A Friend, \$1.00; Waterford, 1st, Young Peoples' Guild, \$5.94; New Haven, 1st, F. L., \$3.00; Meriden, Main St., \$1.00; Montauk, L. M. and Aid Society, \$19.00; Norwalk, Juniors, \$1.00; Waterbury, Mrs. A. S. Crosby, \$1.20; Southington, 2nd, F. L., \$14.50.

FOR ALASKA.

Norwich, Central, Vineyard Workers, \$10.00; Southington, Precious Jewels Band, \$12.57; New Haven, 1st, S.S., \$20.00; Quabbin Union S.S., \$2.00; Central Village, Mrs. E. Ladd, \$1.00; South Norwalk, S.S., \$5.00; North Lyme, S.S., \$5.00; Stonington, 1st, S.S., \$3.00.
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FOR GENERAL WORK.

Miscellaneous, \$1,277.18;—Burma, Bassett, Clara B. Tingley, \$1.00; Okla. Watonga, Mrs. F. L. King, \$1.00; Mexican Fund Interest, \$30.00; Flint Fund Interest, \$125.00; Pyne Fund Interest, \$57.50; Higgins, Pyne, Memorial and Bixby Fund Interest, \$50.00; Ashford Association Fund and Interest on same, \$715.07; Express on Literature \$0.50; Literature, \$60.35.
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FOR ALASKA.

Mich. Woman's Baptist Home Mission Society, \$250.00; Interest on Deposit, \$16.73.
Total, \$2,868.68.

GERTRUDE L. DAVIS, Treasurer.
510 Tremont Temple.

VERY tasteful and artistic leaflets and calendars can be obtained for the holidays at the Paul Elder & Co. rooms, 43-45 Nineteenth St., New York City.

UPON Saturday, November 16, at 10.16 A.M., a new star was provided for the American flag. By appending the President's signature to the proclamation, Oklahoma and Indian territories became one state. The President used for a pen a quill plucked from the wing of an American eagle. This pen will be given to the Oklahoma Historical Society.

A TELEPHONE message received Sunday, November 17th announces the death of Mrs. William S. Sargent, the mother of our beloved Vice-President, Mrs. Anna Sargent Hunt. We extend our sympathy to our sister in her great sorrow.

THE announcement of the marriage of Mr. A. A. Lovell and Mrs. A. C. Kneeland has just been received. Mr. Kneeland was for many years the faithful Director of the Boston East Association. We tender our heart felt congratulations.

OWING to the unavoidable absence of Dr. Gross from home, the department of the American Baptist Home Mission Society, (except the editorial page) has been made up by Mrs. Reynolds. If our readers miss the strong utterances of the New York Editor they will understand the reason for the change.

MAINE, Georgia, Oklahoma, and Alabama (after January 1, 1909), are prohibition States. 96 per cent. of North Carolina has barred liquor. South Carolina, Virginia, West Virginia, Florida, Mississippi, Arkansas have more than half their territory dry. In Tennessee only four counties will allow the sale after April first, 1908; while in Kentucky 97 per cent. of the territory is dry. Maryland is the only Southern State which has not taken a decided stand for prohibition.

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